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WEEKLY REVIEW.

—Mr. H. G. Keene, B.C.S., has written a paper on "Religion in India" which has seen the light in the columns of the *Calcutta Review*. What impresses him first is the fact that there are more people who vote for Hinduism or for Boodhism than for Christianity. What does this prove? Not surely that Hinduism is better than Christianity but simply that men like it better. From the beginning of the world men have preferred their own will to that of God. Even those who had been in a measure prepared for the advent of the Messiah, voted him out of the world and did not breathe freely until they saw him hanging on the cross. What does this prove? certainly nothing at all against Christ, but a great deal against those who crucified him. This rejection of God's anointed One has been virtually repeated in every age and in every land where the Gospel has been proclaimed. To make Christianity at all palatable to men, it has been necessary to corrupt it, and the more corrupt the form it has assumed, the greater has been the readiness of men to receive it, on the whole. Referring to the total of one million of so-called Christians, Protestant and Romanist, in India, he thinks that earnest members of the different sects are justified in asking why so small an impression has been made. We have given one answer, and it embodies a very important view of the matter which is persistently excluded from consideration by those who write for the purpose of discrediting Christianity. If Christianity were a religion devised by man, it would have a much readier acceptance. The true Gospel disclaims those powers that men are chiefly affected by, and relies upon the faithful presentation of the simple truth. It begins by putting man in the dust as regards righteousness; it strips him of all goodness and at the same time offers him a salvation that includes the turning away from all sin. Just so far as men discover the true nature of sin, they perceive their absolute need of the Gospel. Mr. Keene can see for himself that the people of this country prefer the most degrading form of idolatry to the religion of the Lord Jesus Christ. He quotes Miss Martineau's sensational description of the effect that a personal contact with religion as it exists in England had on Ram Mohun Roy. "The very hair round his turban became thin and lank" "the light of his eye went out" &c. &c., because he found Englishmen so different from what he had expected to find them. But a careful study of the New Testament would have saved him this disappointment, and would at the same time have led him to praise God that —inadequately as it has been accepted— Christianity had yet so marvellously raised England above India and other heathen countries. And we do not hesitate to say that the bodies of Native Christians found in India in connection with Protestant missions, defective as they admittedly are, are yet in their conceptions of God, of man and of his need, his interest and his duty, immeasurably above the communities from which they have come out, and constitute, with reference to the future, a far more important element than their numbers would indicate.—Here is an extract from this article:

"Between the death of Elizabeth and the last years of George III. social and intellectual matters made but little movement; the Crown and the Peerage maintained in politics—with one memorable interruption—the same sort of ascendancy that the Bible did in the world of belief, and the classics in that of thought and science. In the first quarter of the present century all began to be attacked at once; and by the end of the second the authority of all had well nigh melted like figures of snow in a great thaw."

Now what does the word *all* in the last sentence refer to? To the Crown and the Peerage, the Bible and the Classics mentioned in the first sentence. So we are asked to believe, and the people of this country are asked to believe, that the crown and peerage of great Britain, the Bible and the Classics had, by the end of he second quarter of the present century well nigh melted like figures of snow in a great thaw. This is certainly an extraordinary statement to make. During the second and third quarters the Bible in England has been steadily making progress among the people, and there never was a time (we suppose,) when there were more sincere Christians in Great Britain than at present. Mr. Keene has evidently been living in a little world of his own and has persuaded himself that this is the great world.

—The *Statesman* says that "missionaries are too apt to display a consciousness of superiority in their intercourse with Natives, that has a repellent effect on the sensitive native mind." Nothing could have a more repellent effect than any thing like the display of the consciousness of superiority. We, and doubtless many missionaries, have long been aware that missionaries are liable to be misunderstood, and to be accused of such assumptions when there is really nothing of the kind in their mind. We have found it necessary to study this matter and very carefully avoid all those statements that would be likely to convey this idea to the mind. The mere fact that a person appears for the purpose of teaching a system of religion different from that which is accepted among the people, will tend to induce the opinion that he thinks more highly of himself than he ought to. It is quite possible that some missionaries have not had their attention drawn to this matter, and have thus hindered their own influence. And further the high social position that missionaries sometimes occupy in comparison with those among whom they are labouring naturally tends to induce a lordly manner unless there be a good deal of the spirit of him who washed the feet of his disciples. There must be a great deal of suavity and kindness to neutralize the discouraging influence exercised by the fact that the missionary occupies this higher social position. The missionary, it may be, just lives in the style to which he has been accustomed; but in this country the average expense of living is so very much below what it is in at home that quite undesignedly, the missionary finds himself lifted much more above the common people than he was in England. Now, this is a misfortune, in many ways. There is always a considerable class of persons on the look out for every means of getting a helping hand to rise to some higher position than they occupy; many are seeking a situation; these do not ordinarily venture into the presence of the civilian saheb; but they flock to the missionary and are quite willing to pretend to be interested in religion in order that they may obtain his good offices in the matter of getting a situation. When the missionary becomes aware that the greater part of the visits paid him are paid in hypocrisy, it is too much to expect that his spirit will not revolt against this kind of thing. His refusal to cemply with their wishes will not be ascribed to the true motive, but to pride or indifference. We mention this just as an illustration of the sort of difficulty that the missionary has to contend with. However, if a man has the true spirit of Christ, it will vindicate itself sooner or later in the eyes of those whom he wishes to benefit, and just so far as he is able to do away with the social gulf that yawns between Europeans and Natives he will be helped to show the people that he is actuated by a real concern for their welfare. Perhaps the Lord will use Native Christians in the diffusion of the Gospel more than foreign missionaries. But one difficulty is that Native Christians quite as readily conform to that which is undesirable in the missionary life as they do to what is commendable. After all said and done, we are persuaded that the people of this country are better assured of the goodwill of missionaries than they are of that of any other class.

—Nearly forty years ago, a certain pastor of Pomerania, Dr. Meinhold, thought he would prove the critics who had then made themselves conspicuous by their judgments on the Scriptures of the Old and New Testament, and see if they had indeed the power of making a Manuscript declare when and by whom it was written. So he wrote a book called "the Amber Witch" professing to furnish an account of the trial for witchcraft of Mary Schweidler, from an imperfect manuscript by her father, a Pastor in Usedom, two centuries ago. Dr. Meinhold's manuscript was in the first instance sent to the famous Dr. Strauss and was by him unhesitatingly declared to be genuine. The book was published and was every where received as a piece of genuine history, the

critcal world having no hesitation in endorsing it as what it professed to be. Afterwards the author told the world what a game he had played and how he had taken the wise men in their own craftiness. The critics were unwilling to believe him. He consequently obtained the united testimony of the synod of Usedom to the truth of his declaration. This was given to the world in 1844, and the author added the following remarks :

" From the history of my work, the following conclusions may, I think, be drawn, which I would fain circulate far and wide :

" 1. The critics who assert that they can develop, from the letters and style of the sacred writings, the author, and the exact time of composition, ought to blush at the present failure of their skill.

" 2. Those of them who declare that the history of Jesus Christ, whose historic truth has a far better foundation than any other historic fact whatever, to be a romance, ought to be ashamed of themselves for taking the romance of Dr. Meinhold (the author's name) for real history.

" 3. If they persist, as they probably will, in declaring my fable to be a fact, in spite of my own assertion to the contrary, and of the affidavit of a synod of divines, and yet declare the history of the Gospel to be false or fabulous, though its authors have sealed their testimony to its truth with their own blood ; all reasonable men will judge that they have pronounced their own condemnation.

—Says Mr. Keene, in his article already quoted, " the reasons for questioning whether the cure of India's religious doubts and difficulties can ever be found in modern Christianity are many and strong." If by modern Christianity he means something different from the Gospel, then it matters little whether the alleged reasons for its failure are or are not many and strong. In that case, the thing to be done is to get hold of the original thing. But if he refers to the Gospel of our Lord Jesus, we affirm that it is the power of God and the wisdom of God to salvation, to every one that believeth; we know it to be that by our own experience ; and what it has done for us it will do for every Hindoo and Mahomedan who truly embraces it. It does not profess to save any but believers, and it does not profess to force conviction upon any one. There is reason to believe that while this member of Her Majesty's civil service was engaged in writing this article to persuade Hindoos that they need not believe on Christ, and to convince Englishmen that Hindoos cannot believe on him, some thousand of these very Hindoos actually embraced the religion of Christ.

—We acknowledge receipt of the October and November parts of the *Vedarthayatna* being the Rig-veda Sanhita with Marathi and English translations, a paraphrase in classical Sanscrit, and copious notes in Marathi. With the Oct. portion the second *Ashtak*, i. e. the second of the eight main divisions of this particular work, commences. The first *Ashtak* required two years and a half for its publication and at this rate there is the prospect that before the completion of the work most of the people now living will be in their graves. In some of these hymns there is warm commendation of the *Dukshina* or system of giving to priestly persons. Some of the hymns are to Usha, the dawn, others are to Agni, Indra and to " all the Gods." In one of them there is language that to modern ideas cannot but seem revoltingly indecent.

—We understand that the distress in the S. Marathi country is not among the settled inhabitants but among the floating population that made their way there during the late famine from remoter districts. In the Arcot Mission Report we find this statement: " In the famine, several of our staunchest Christian villages became deserted, the starving people going away in search of work and food. In two villages not a house has been rebuilt, and I fear never will be, as so large a portion of the people died." Perhaps in some instances the best relief that could be extended to these poverty-stricken emigrants would be to transport them back to their original homes. With reference to the Arcot Mission, the extract given refers to a part of the field where mission work had been mainly suspended in consequence of the reduction of the mission staff.

—The following from the Report of the Arcot Mission, will show how they do things in the Madras presidency, sometimes; the station is Tindevanum :

" In April last the Government Inspector visited the school, and was so much pleased with its management, that he recommended to the Director of Public Instruction the abolishment of the Government institution which had hitherto existed in Tindevanum and the loan of the school building to me. The Director seconded the proposal, and I came into possession on the 1st of July. It is a fine large building, located very near the Mission bungalow, and is a very valuable acquisition for school purposes."

A good account is given of the Arcot Seminary where about 30 Christian boys are receiving an education that will fit them for future usefulness. This opinion is expressed in this Report: " We consider that every missionary body ought to have at least *one* arm *medical*, that is, should have a regularly working medical department connected with it." The catechumens connected with this Mission number 1,941.

—The report comes from Ceylon that the differences between the Bishop of Colombo and the Missionaries of the C. M. S. have been healed. It is said that the reconciliation is complete. We are anxious to hear how this has been brought about.

—The days of the Pindharies seem to have come again. Bands of dacoits are now abroad in several parts of the Deccan and in the Concan. One of these bands has visited several villages near Panwell on the east side of the Bombay harbour, looting house after house. One of the houses belonged to a zaghirdar and was guarded by a body of 15 sepoys, but they were unable to hinder the dacoits from accomplishing their design. Four of these sepoys were wounded. The entire police force of the Panwell Talooka numbers only 35 men. The villages are just now completely at the mercy of the dacoits. The intelligence from Poona throws this into the shade. Poona in flames was the intelligence received here on Wednesday, and the report was so far correct that many public and private buildings in the city of Poona were fired simultaneously on Tuesday night, and many were burnt to the ground before the fire could be got under. It thus appears that there is a concerted movement, and that disaffected persons in Poona are cooperating with those who have taken the field. Last month it was noticed that the Ramooshis of Poona were asking leave and making various excuses to obtain it. It is said that the ringleader of this extraordinary movement is one Wassoodev Bulwunt, a Brahmin employed some time ago in Government office, at Poona, and who dreams of becoming a second Shivajee. A reward is offered for his arrest. The dacoits have made their appearance at Dhanoo, north of Bassein and have sacked two houses there. We have heard it suggested that the buildings were set on fire, in the hope of effecting the release of the prisoners under trial for their share in the dacoities lately committed in the Deccan. It is said that there is now something like 1,500 cavalry and infantry pursuing these marauders.

—We mentioned lately that a large amount of money had been bequeathed to the Am. board of Com. for Foreign Missions, about $500,000. We now learn from the *Advance* that the amount is still greater, viz. $950,000, about £200.000.

—The *Indian Mirror* has sought in vain to learn from the address of the Theosophical president what it is that these persons believe. It finds nothing definite or positive. What Young India is to do besides reading the Vedas and expounding the secrets of nature, does not appear. But it must not be forgotten that these theosophists have not come to India to teach but to learn ; and what wonder if they should begin in the lowest class.

We have already referred to Miss Smiley's " Fulness of Blessing " and made some extracts from it. She has some excellent remarks on what we may call the open vision of his Lord granted to the believer, but which so many fail to understand and seek.

" The outward manifestation of Christ is not our sole need; there is still a deeper, which not even the endless perpetuation of his life on earth, could have met. " I will not leave you comfortless ; I will come to you. Yet a little while and the world seeth me no more ; but ye see me." What then is the nature of this coming ? Is it to be a mere influence reaching us from One who dwells afar off ? Is it only thinking of the Lord Jesus, and giving him a place in our hearts, nay, enshrining him in our deepest affections ? A strange question is this to ask, in the face of such promises ; and yet this is the poor pittance that many gather from his words. And they will tell you how, when a beloved earthly friend goes far away from you, your thoughts will follow still to the other side of the globe, and so bring the cherished presence back ; and his image will abide in your heart ; his life as you have known it still influence your life ; so that still he seems ever with you ; and that it is even thus that Christ dwells in our hearts by faith. All this is true, but it is only a tithe of the great spiritual truth. We see at once that were there nothing beyond this ideal presence, we could never claim for it a real personality. But this personality it was that Jesus promised, and so carefully reiterated. *I will not leave you orphans I will come to you.* He, the Spirit of truth shall come. I will see you. I will manifest myself. In this last form of expression, he clearly gives us to understand that we should have perception of his presence. He would make his coming clear and satisfying to our souls,—A substance not a shadow. He would give an evidence that would appeal not to bodily senses but to spiritual. He implies that they also are trustworthy ; that as the sight, and hearing and touch, are accepted as soundest evidence, unless the witness be disqualified by bodily or mental disease, so a spiritual sense, more subtle but not less sure, should attest the reality of spiritual things, The evidence is addressed to faith ; and while

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there will always be enough to meet its needs, the false demands of Reason will not be met. Such a manifestation can never be less than a mystery, but it is one of the mysteries which Christ has said should be given us to know. How clearly is such evidence contrasted by St. Paul with that of the senses, and yet claimed to be equally reliable. "Eye hath not seen, nor ear heard, but God hath revealed by his Spirit;" and again we have the same contrast and claim: "What man knoweth the things of a man save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God. Now we have received not the spirit of man, but the Spirit of God; that we might know the things which are freely given us of God." To make this still clearer, it is added "The natural (physical) man receiveth not the things of the Spirit of God, neither can he know them, because they are spiritually discerned." No words could make it plainer that both the revelation and the perception, are God's gift to the believer."

"That the soul has such a perception, that such manifestations of himself are given by Christ, has been in all ages the clear consciousness and calm testimony, of those who have walked most closely with God.

"That the world at large knows nothing of this, is in precise accordance with the limitations of the promise, 'whom the world cannot receive, because it seeth him not, neither knoweth him.' Again, that all the children of God are not conscious of such a presence, that with many it is rare or interrupted, and with others so faint as to bring little assurance, is also precisely what we might infer from the conditions of the promise. How is it, asked one of his Lord, That thou wilt manifest thyself unto us and not unto the world? Jesus answered, If a man love me, he will keep my words and my Father will love him and we will come unto him and make our abode with him. Will not those who love most have most of the Holy Presence? Yet there are instances of apparently close walking, where the heavenly vision is not given; there are loving souls that can find no link between them and the Lord, more real and living than the word which he has given. There is in many a lack of that childlikeness of spirit, which is always foremost in privilege, the readiness and receptivity of the guileless spirit, and the quick response to the least token of his presence. Again how often is the hindrance some slight reservation. The soul argues, This is such a little thing; besides, it is a somewhat doubtful thing; it could not surely hinder the Lord from revealing himself. Has true love any reserve? Have you ever known how a very little concealment may mar a human fellowship? Have you never noticed also, how the extent to which you can speak of very little things to others and seek their counsel in them, measures not only your confidence but your mutual intimacy? Still another hindrance exists in the vague apprehension of the promise itself, so that many might answer, We have not heard that the Holy Spirit does so manifest himself. Faithful answers returned to this question from all Christendom, What is the presence of Christ to your souls? would doubtless bring to light an astonishing sum of ignorance as to this great blessing. Finally, the position will be taken by many, that this is a treasure so choice as to be offered to few. But surely the promise of Christ is partial only in requiring a certain amount of receptivity which his grace makes possible to all beleivers."

We have quoted largely from this portion of Miss Smiley's book because we think it very important that the attention of Christians should be directed to the promises concerning the revelation of Christ to the believer and in the believer. It is a great thing when the believer fairly takes in the idea that the middle wall of partition between him and his Lord is removable, and that there is for him a manifestation of the Saviour that meets the utmost demands of the sanctified imagination. It may possibly be that there is a difference between Miss Smiley's idea of the method of this manifestation and our own. We believe that the very highest, most real and most enrapturing discoveries made of Christ, are made through the truth. The Spirit of God is the Spirit of truth. We are free to say that the words of I. Cor. ii. 9, 10, have been continuously fulfilled in our experience and always through the truth. Faith is the substance of things hoped for, the evidence of things not seen. This would be more correctly rendered thus, we think: Faith is the substantiation or realization of things hoped for, the conviction of things unseen. It brings us under the power of the invisible as truly as our senses bring us under the power of things seen. As we have frequently pointed out, the disciples were brought more perfectly under the power of the transfiguration scene, after the Pentecostal Spirit had been poured out, than they were when they witnessed it. And the same Spirit that brought them under its power and poured its mighty blessing into their hearts, will do the same for us, when we fulfil the required conditions. And this we believe to be the great apocalypse for which the creation groaneth and travaileth in pain.

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SATURDAY, MAY 17, 1879.

HOW TO EVANGELIZE INDIA.

We are heartily in accord with our correspondent J. R. (see our issue of May 3d) as regards the importance of the study of apostolic methods by those who are engaged in the work of preaching Christ among the heathen. Our correspondent refers particularly to Acts xiv, 21-26. Here we have an account of the itinerancy of Paul and his companions in Pamphylia and Pisidia. We have no intimation of the length of time given to each place. The impression conveyed to the mind of the reader is that they did not spend much time in any one place. Paul spent some weeks at Thessalonica and was then compelled to leave by persecution; and we find him afterwards expressing a great deal of anxiety for the church there on that account, and earnestly longing for an opportunity to revisit then and help to establish them in the faith. One advantage that the apostles had in their itinerancies was the fact that almost every where there were Jews, and generally some of these believed. Acquainted with the Old Testament these converts would be in a position to explain to the other converts many things which they would otherwise have found it difficult to understand. Hindoos, especially those living in rural places, wound find in the New Testament a multitude of things that they could not understand, because in order to understand them it is necessary to understand the earlier Scriptures. The New Testament is written in very simple language, at least the Gospels are, and one who has been familiar with the Bible all his days, cannot comprehend how the Hindoo reader should fall to grasp its meaning; but there are on almost every page a hundred references and allusions that cannot be explained without a good deal of foregoing information. Though the apostle passed with comparative rapidity over the rural districts, he spent a good deal of time in the large cities, e. g., three years in Ephesus, two years in Corinth and a long time in Antioch. In these places he had the opportunity of giving continuous and prolonged instruction to those who seemed fitted to lead the church; and doubtless, many of those who enjoyed these advantages, became pastors of churches in the interior though the more common usage was to select men from the church itself for the office of elder or pastor.

Now it is remarkable that there is in this country a condition of things not altogether dissimilar from that which prevailed in the countries where the apostles itinerated. There there were Jews having some acquaintance with the scriptures of truth. In this country there are Europeans and Eurasians settled in many places, nominal Christians acquainted with a great many things in revelation that would be very puzzling to the Hindoos. These people for the most part need conversion just as the Natives do. Once converted and baptized with the Spirit, they might be useful to the Hindoo converts, except so far as their ignorance of the language should preclude. It will be well for us to follow the methods of the apostles so far as our circumstances accord with theirs. The thing of supreme consequence is that we have the same mighty Spirit dwelling in us and leading us. The essential condition of enjoying the aid of the Spirit in the work of evangelization is to be ourselves fully surrendered to his influence, which implies the crucifixion of self. There must be the manifestation of the Spirit, and this cannot be secured if the visible things in our conduct can be accounted for on worldly principles. The one great need of missionaries is to have the spirit of Christ and so to have it that the fact shall be beyond question; then, though their methods should differ in some respects from those of the apostles, they will not spend their strength for nought. We believe with our correspondent that the Spirit of God is quite ready to use those who are brought to the knowledge of Christ in this land for the dissemination of the Gospel among their countrymen. We have no doubt that the churches of apostolic times were mainly instrumental in spreading abroad the Gospel. See what Paul says to the Thessalonians:

"Ye were ensamples to all that believe in Macedonia and Achaia. For from you sounded out the word of the Lord, not only in Macedonia and Achaia, but also in every place your faith toward God is spread abroad, so that we need not to speak any thing."

The Ritualists have sometimes expressed the opinion that what is wanted to produce the best evangelistic results is to bring a fully organized church from the West that the heathen may see the product of Christianity in its perfection. Instead of this the thing wanted is that there should be gathered out from among the heathen a pure, consecrated and Spirit-led church. Missionaries are tempted to believe that it will be a long time before the indigenous churches of India will attain to such spiritual proportions as to carry conviction to the surrounding masses of the saving power of Christ; but perhaps we are not honouring the Saviour as we

should by entertaining such thoughts. Within a few short months the Church of the Thessalonians became what Paul describes her in the two epistles. We want to have a higher conception of what the Spirit of God is willing to do in the hearts of those who fully submit to him no matter what their ignorance and no matter what their previous captivity to sin, for he is the Spirit of truth, and knows how to bring the soul under the power of truth, provided only that there is the recognition of his power and willingness to do this. The Spirit of God is the Spirit of Pentecost, and will not keep back from believers any gifts that are needed to enable them to glorify Christ.

REMINISCENCES. XIX.

The anticipations of Homunculus that he would find in Paris leisure and a heart for authorship, were disappointed. Over much that occupied him he is compelled to draw a veil. The individual who made such an idol of his will, and gloried in his power to subdue circumstances to that will, found himself led captive in a way that is unspeakably humiliating to memory. As God has graciously promised to those who turn to him with true penitence and faith that he will cast all their sins into the depths of the sea and remember them no more forever, H. believes that he is justified in leaving undisturbed the particulars of that humiliating captivity. We go on with the notes, gleaning a line here, a sentence there.

"I propose to myself to take notes of the things I read but I am too indolent to begin. [There is a list of about 90 volumes in different languages, read during the last year.] Mirabeau in his Prussian Monarchy, has this remark on the character of Frederic the Great. "If he was not born valiant, he has nevertheless shown himself valiant even to rashness; it is to his great mind and not to the natural disposition of his blood, that his heroic energy is due. Here the rivalry between genius and nature contributed altogether to the glory of the genius." This is fine and true. I do not think that I am physically or rather constitutionally brave; I would not wish to be. There is no merit in this animal valor, at least little compared with that which is produced by sentiments of honour, duty and ambition. Oct. 11, I have heard Grisi, Tamburini, Lablache and Ivanhoff. Grisi is sublime, Lablache wonderful, Tamburini excellent. 29. Have heard Rubini. What pathos in his voice. Voice and style perfection. Grisi is always divine."

Some of the succeeding pages are covered with extracts in French from Mad. de Stael's *L'Allemagne.*

"Mad de Stael has considerable erudition united to a powerful imagination. But her erudition is not, it seems to me, acquired from much study, but rather from the erudition of others. She has not drawn from the fountain-head, but from the basin into whigh many streams have flowed.—Reading her observations on the English, French and German philosophers, I infer that the benevolence native to her heart, inclines her to accept that which these writers *let believe* rather than what they wish to conceal. I believe that until the last half of the last century, the philosophers paid deference to the opinions or prejudices of the world, so far as to conceal certain tenets which might shock them. She judges Locke by the apparent spirit of the work. Some who would wish to believe themselves the initiated (like myself perhaps,) think they discover in his book, that his pretended deductions from the principles he started from, are not very sincere."

The above remark simply shows that H. had a habit of projecting his own mind into the books that he read, and found it easier to believe that when they spoke respectfully of religion, they spoke insincerely than that they had any real respect for it. In other words if he did not find his own views in the obvious tenor of the book, he would conclude that they were there in a veiled form.

"The recent French philosophers, having rejected God &c. have based morality on mundane interests. Kant combats this doctrine founding it upon duty, at the same time that he attributes to religion an interested motive.

"Feb. 1838. I am reading Voltaire's "Melanges Historiques" and "Philosophical Works." I am compelled to entertain a higher estimate of his genius than was my wont. To form a correct opinion of any history whatever, one should study his "melanges." His skepticism is of the greatest utility in profane history at all events. I must give him more credit for impartiality. He is almost converting me to the opinion that there is a supreme being.

"I am firmly persuaded that nature or providence or what you may call it, is a mind which inhabits, penetrates, encompasses this globe; that every globe is inhabited by something similar; that these are among themselves in their individuality as individuals among the human species; that the sun is the master-spirit, the nature of all these subordinate powers. That the mind or intelligence is the result of the five senses; that these senses are as wonderful a witness of the divine genius as a mind embodied in man at his birth would be. That this intelligence perishes with man and his senses. I do not believe in a little being called the soul, distinct and independent of the mind, responsible for actions prompted by the mind or understanding. If the mind and soul are one, and it becomes crazed or imbecile so that all the understanding is out of joint and deformed, is this insane essence to mount the skies with the healthiest and best?"

It appears then, friend H. that you have a creed after all; at least you had on the particular day and hour when you wrote the above. You cannot believe in the life beyond because you would not know how to dispose of the mad people in that life. Sin is not your difficulty but a disordered intellect? But even among men there is consideration for the insane and every thing is done to prolong their lives.

"April. The few pages I have added in the course of six months may typify the progress I have made in the acquisition of knowledge in that time. True I have become more familiar with the German and can read it without much difficulty, but *voila tout.* I have read the *Nibelungen Lied* which I have always desired to meet with. I like it much, but the second part much less than the first. May. Have been reading Goethe. His Wilhelm Meister, Wanderiahre, Aus meine Leben.

"June 14. I write this in London where I hope to pass a month agreeably. Have here found my friend F. who has introduced me to his family circle from whom I experience much politeness. Rode out yesterday with him and his sister in Hyde Park, a delightful promenade. The regiments of ladies on horseback were a singular and pretty sight; at the approach of a thunderstorm they made a fine charge at the gate. Dined with them. Later in the evening, we went to a cigar divan and at midnight to Evans' where glees and songs were sung, and drank gin and water. Went to bed at 2-30.

"3d. Have spent many similar evenings to the above, though more frequently at the Opera. Have been to the National Gallery, which boasts a fine gallery of ancient pictures. The Murillo, the Claude on each side, the Correggio and Da Vinci on the same wall, are my favourites. The collection is small but includes some admirable paintings. The Exhibition of the British Institution is very fine likewise, and worth repeated visits. The Exhibition of works of modern artists is, I think, rather better than the one at Paris this year. 23d. Have been to see St. Paul's, and admire the exterior of it very much. Seen from the river, especially, it is very imposing. 29th. The Coronation is just over. I saw the procession, which satisfied me. The spectators were by hundreds of thousands. Have seen an oratorio, the Judas Maccabeus of Handel, chorus of 500, truly grand. But time is necessary before one can appreciate a school of music such as this belongs to.

"I left London for H.——Park, the seat of the Earl of——and the residence of my friend F. Spent one of the happiest weeks of my life there. Delightful concerts were got up every evening."

Shortly after reaching London I was greatly surprised to hear my friend F. say one day that he was reading divinity. As I had never noticed the slightest approach to religiousness in him, I was at a loss to understand this. He told me that there was a living vacant on his uncle's estate and it was thought desirable that it should not go out of the family. He soon after left London to be examined and ordained, and the first Sunday I was at the Park, I went to the church with him and heard him preach his first sermon. As it did not seem to me that he was much more fit than myself to be a preacher of the Gospel, I could not but think unfavourably of the Church in which such things might be. Let me in justice add, that about twenty years after, when I was a missionary in India, I wrote to him and received an answer that showed him to be actively and earnestly engaged in the work of the Lord, though in a different parish from that into which I had seen him inducted.

APOCALYPTIC BABYLON.

We take the following, on Rev. xviii, from the *Christian*:

"We believe that all interpretations of the Apocalypse, which confine to Rome and Popery the terribly vivid description of the coming commercial crash, are misleading. The great commercial system there depicted as coming to a sudden and disastrous end could never have been developed under a lying and fraudulent polity like Romanism. Credit is the soul of commerce, and it needed the honesty and integrity which have grown up with Protestantism to make modern commerce possible. England is the centre of the commercial system; and if we interpret Rev. xviii. exclusively of Rome, we shut our eyes to the doom threatening the Protestant no less than the Popish nations."

Chalmers expressed the opinion that the xviiith chapter of Revelation must refer to some great commercial power like England. We can hardly suppose, however, that the Babylon of ch. xvii. is essentially different from the Babylon of ch. xviii, and the former is plainly identified with the seven-hilled city. The one is drunken with the blood of the saints and martyrs; in the other is found the blood of prophets and of saints and of all that were slain on the earth. Whatever power is in antagonism to the true people of God, at the same time that it professes to be the true church of God, will

come under the head of Babylon. It is in this connection a somewhat alarming fact that there is at the present day among those who belong to the Established Church of England so many who openly repudiate the name of Protestant, and declare in no mistakable terms their sympathy with the church of Rome. They evidently glory in this, for they are more earnestly engaged in assimilating the details of worship and all that is external and visible to the Roman pattern, than they are in the work of preaching Christ to sinners. With regard to the details that are supposed to refer to a great commercial and maritime nation, a little attention to the inventory will show that the objects mentioned are those that are in special request among Romanists for the adornment of churches and costumes of the clergy and the support of the monastic orders. Here is the inventory and the reader will notice, especially if he has visited the churches of the continent, how much in demand these things have been for the glorification of the Church of Rome: Gold, silver, precious stones, purple, pearls, fine linen, silk, scarlet, thyine wood, vessels of ivory, and of most precious wood, brass, iron, marble, cinnamon, odours, frankincense, wine, oil, fine flour, wheat, beasts, sheep, horses, chariots, slaves, and souls of men. Now the Ritualists are occupying themselves with just these things, and think they accomplish a great deal when they get them introduced into the churches. The reason why these things are made so prominent in the prophecy is that in the system referred to, the hope of influencing men rests upon these external adornments, upon costnme, upholstery, millinery, banners, stained windows, pomp and visible splendor rather than upon the fruit of the Spirit. We are told that at the present moment half of the churches in London are ritualistic. Let this thing go on until the conformity to Rome embraces all the distinctive features, and it will be no longer a question how far the description of Rev. xviii includes England. In 1851, all England was stirred because the Pope proposed to introduce the higher grades of his hierarchy into England; now, people seem to think that the Pope is bestowing a favour upon them by making Mr. Manning a cardinal. We do not think that what the prophecy specially announces is a great commercial collapse but the exposure of the true character of the system therein pourtrayed, through the divine acknowledgment of those who are indeed called and faithful and chosen.

INTERNATIONAL BIBLE STUDY.

May 25th, 1879. *Psalm* II. 1—12.

Our attention is here called, not so much to the introduction of the kingdom of the Messiah as to the effects of that introduction in the animosity and the antagonism of the nations, both rulers and subjects. Blessed is he that shall eat bread in the kingdom of heaven, said a certain man once in the hearing of our Lord, little thinking that the kingdom of heaven was potentially present in the person of the Lord Jesus Christ and that men were every where preparing to resist it so far as it should put on the aspect of authority. In the first two verses we see this antagonism assuming the form of a combination among the powers that be. The Anointed of God is the rejected of men. The same unbelief that took them away from the living God, now urges them to set themselves against the Christ in whom is the fulness of the Godhead. On the Day of Pentecost, by the outpouring of the Spirit of God, many were brought to the feet of the Messiah; straightway they who were in authority, alarmed for the preservation of their power, prepare to resist to the uttermost the claims of the Son of God. And from that day to this, wherever the Gospel has been proclaimed, declaring that God has set Jesus on his holy hill of Zion as the Arbiter of the destinies of all men and requiring all to put their trust in him, on every shore, in every land, in every tribe, there has been this opposition. Even to-day it meets the missionary every where. And in one sense this opposition is necessary, that there may be a revelation of man as he is, and his estrangement from the true God be demonstrated. Men will not believe on the Messiah until they have been disabused of their self-trust, and their rejection of the Son of God, the Saviour of the world, serves to define their position, to show where they are morally. When, on the Day of Pentecost, the people of Jerusalem had it demonstrated to them that they had imbrued their hands in the blood of the Prince of Life, they were pricked in their hearts and cried out, Men and brethren, What shall we do? And so, after having put their opposition to the Lord Jesus into the most unquestionable form, the nations of the earth and their rulers shall have it yet manifested to them that Jesus is the prince of the Kings of the earth. Men imagine that God is intent on subjecting them to restraints, and their only idea of the Gospel is that it seeks to impose anew upon them the restraints from which they have emancipated themselves. "Let us break their bands asunder;" but these are the bands of love, as one would bind a man bent on suicide. The object of the Son of God is to emancipate mankind and make them free indeed. For the sons of sin there is no such thing as freedom.

"This day have I begotten thee." 7. This possibly refers to the day when the Psalm was written, when the coming Saviour was announced as the Son of God. The word of God reveals him in that capacity and intimates that the seed of the woman is the Son of the Most High. And every signal manifestation of Christ as the Heir of all things, would be a fresh fulfilment of this word. In the Acts it is applied to the Resurrection.

"Ask of me and I shall give thee the heathen for thine inheritance." 9. Has the Lord neglected to ask? No; but he has made this and all similar promises over to the believer. At the conclusion of his great prayer, John xvii, he says: "I in them." Christ in his people will receive the answer to the prayers offered up by his people. So God said to Joshua, I have given thee the land, when as yet he had not a foot of it; but it became the property of God's people, just as far as they had faith to go forward and take possession of it.

"A rod of iron." 9. This rod of iron appears once and again in the book of Revelation. It means the unbending, inviolate will of Christ. Now, how many of those who profess to be his people, think little of substituting their own ideas for those of Christ. By means of their glosses they take the real meaning out of the words of Christ, and bring them into conformity with modern ideas. But the Gospel is yet to be preached in its purity and simplicity, and Christ be no longer asked to eat his own words by those who profess to be his. The rod of the King of Kings is not the gutta percha thing that many seem to fancy it, but absolutely unswervable, and wo unto him who does not accommodate himself to its requirements. My word shall judge them in the last day.

"Kiss the Son." 14. These are wonderful words. We should have been prepared to hear the Psalmist say Kiss his feet, the dust of his feet; but we are astonished when we hear the command to those who have been contending with him, to kiss him, the Son. Subjection to Christ means the friendship of Christ; the fear of the conquered goes over into love, when they see the prints of the nails in his hands and his feet.

NOTICES.

The following amounts have been received for the new Methodist Church-edifice, Grant Road: Collected by Capt. Swap, Rs. 200; L. E. F. Rs. 200; W. A. E. Rs. 15; T. G. Rs. 24; W. B. Rs. 3; thank-offering from Mrs. B. Rs. 10; W. J. C. Rs. 100; D. J. Rs. 5; F. R. Rs. 13; Collected by Mrs. T. (Sidhpur) Rs. 50; W. H. Rs. 10; H. M. Rs. 20; J. C. Rs. 20; A. H. D. Rs. 25; T. T. Rs. 5; in all Rs. 700. Total amount paid in, to date, Rs. 13,500. Further subscriptions are much needed and may be sent to the Editor B. G., or the Rev. I. F. Row, Falkland Road.

Received for Famine Orphans, Goolburga, from H. L. Rs. 5.

Prayer is requested "for one who has been a backslider for years, that he may be thoroughly restored, that the besetting sin of vile thoughts may be subdued in him, and that he may live a holy life the rest of his days."

Epitome of News.

Saturday, May 10.

—"The late Sir Walter Trevelyan, himself a teetotaller, left his fine cellar of wines to Dr. B. W. Richardson, F.R.S., for scientific purposes. It is rumoured that the eminent apostle of total abstinence contemplates carrying out the intention of the bequest by selling the wines, which are estimated to realize at least £4,000, and founding a model hospital with the proceeds."

—A correspondent sends to the *China Herald* the following details of an anti-missionary riot in the interior of Foochow:—"On Sunday, the 16th March, a mob of over a hundred persons forcibly entered the Methodist Chapel at Yunch'un, 140 miles south of Foochow, and violently assaulted the Christians who had gathered therein for divine worship. The catechist and congregation escaped to the magistrate's yamen, leaving the mob in possession of the chapel. The rabble immediately set to work and destroyed the seats, tables, etc. Previous to this attack the people had been called upon by the gentry to subscribe 100 cash—avowedly towards the extermination of Christianity in their district. Their *modus operandi* was to tear down the chapel in the first instance, and subsequently to destroy the houses of the Christians—thus forcibly driving them out of the place. But, happily, only part of this programme was carried out. The sufferers by the riot fled to the magistrate's

yamen, where they were kindly received and promised protection. A few days later the magistrate went in person to inspect the wrecked chapel. He immediately instituted an examination into the whole affair, and required the offenders to pay all expenses attending the repair of the chapel, to furnish medical aid to the wounded men, and to find six months' security for the lives of the persons assulted. The man who had been most severely beaten was ordered to receive dlrs. 30 as compensation, but, with rare disinterestedness, he refused to receive the money—in order that the purity of his motives in becoming a Christian should not be doubted. By this prompt action of the Yunch'un magistrate, and the unselfish conduct of the native Christians, not only has peace been restored but also a good state of feeling between the Christians and their heathen neighbours secured;—the latter for once fully understanding that Christians must not be persecuted for refusing to contribute to idolatrous purposes, and also that the higher and nobler principles which they claim to have adopted are entitled to respect and legal recognition."

—The identical platform on which Paul's Cross stood in London has lately been exhumed.

Monday, May 12.

—Cholera has broken out at Sukkur.

—The *Englishman* did H. E. the Viceroy the honour to deny that he had any thing to do with the presentation of a gold medal to Miss Cooke of the Circus. Here is what the *Statesman* says: "The presentation was made on the evening of Saturday, February 8th. Next day, Sunday, Mr. Corbyn, the manager of the circus, called at the *Statesman* office, and a member of the editorial staff expressed to him a wish to see the medal. Mr. Corbyn went away and returned an hour or so afterwards with the medal, and from the medal, lying on the table before him, the writer of this paragraph himself copied the inscription it bore, which ran as follows:—"Presented to Miss Victoria Cooke, Empress of the Arena, by his Excellency Lord Lytton, G. M. S. I., Viceroy of India, and Friends. Calcutta, 7th February, 1879," and which was printed in a report of the presentation that appeared in the *Statesman* of Monday, February 10." The *Englishman* acknowledges that this must be accepted as conclusive.

—*Times of India*; Rawul Pindee, 4: The special correspondents of the *Standard* appear to be particularly unfortunate, as I observe that Mr. Boyle, who represented that journal with the Peshawur Field Force, has just returned from the front, and is on his way to Simla to interview the Viceroy. Mr. Boyle vows vengeance against Generel Maude, his staff, the Telegraph Department, and the military authorities generally, in consequence of his telegrams regarding the fight at Kamdakka, on the 22nd ultimo, having been refused acceptance. Mr. Boyle, I understand, was present at the engagement, and in his telegram it appears he described the whole business as most shamefully mismanaged; that our troops not only could not hold their position at Kamdakka, but had to cut and run for it, leaving behind two wounded soldiers of H. M.'s 12th, who fell into the hands of the enemy and were most brutally murdered. From all the accounts that have been received, there seems very little reason to believe that there was much exaggeration in this. Notwithstanding this, however, the telegraph wires were closed to Mr. Boyle, and he was not even allowed to send home a private explanatory telegram to his employers. The arbitrary manner in which the Indian Government has all throughout this campaign acted in the matter of press telegrams is in my humble opinion scandalous in the extreme.

—*Deccan Herald*: We hear that a gang of dacoits made a descent yesterday upon a village in the Konkan near Kurjut. The police went out after them, and a flight took place, in which one dacoit was killed.

—*Lucknow Witness*: From the *Christian Standard* of Philadelphia we learn that the Rev. William Taylor was then, about the first of April, just about starting for South America with several new missionaries. Some friends in Washington were raising money for the purpose of sending a printing press and outfit to his missionaries in Chili that they might publish a paper. Mr. Taylor had arranged for the Rev. Robert E. Carter, a graduate of the Baldwin University, and his wife, to sail for Rangoon direct about March 24th. His passage money was provided for by a few friends, among whom were Bros. Parkhurst and Spencer, and he himself paid his wife's passage.

—The new Railway from Jaffa to Jerusalem, will, it is affirmed, be worked through the aid of French capitalists, although a Cincinati firm take the contract. A lack of fuel sufficiently cheap and convenient has hitherto been the chief obstacle in the way of their enterprise. Now, however, it is announced that an abundant supply of combustible material may be manufactured from inexhaustible beds of lignite, found under the Dead Sea, mixed with the asphalt which that sea is constantly throwing up, and which can be made into the form of bricks, which will have a heating capacity equal to that of the richest bituminous coal, at a cost of about ten-shillings per ton. It is proposed to carry on this railway from Jerusalem, up the Jordan Valley towards Damascus, and finally eastward down the Valley of the Euphrates.

Tuesday, May 13.

—*Times of India*: "We are glad to hear that the scheme of His Excellency Sir Richard Temple for converting the Victoria Gardens into a regular Zoological Garden is steadily progressing; and that, as a first step, Dr. Macdonald, Professor of Natural Science in the Free General Assembly's Institution, has been appointed Curator of the Zoological Museum that is to be formed, in connection with the Gardens, in the present unused Albert Hall. The appointment is a good one, and Dr. Macdonald, with his abundant knowledge and his well-known energy, should be able to lend considerable assistance at the first start in organizing the collection of living as well as stuffed specimens."

—In a letter to the *Times of India*, Col. Olcott positively denies the statements made by the *Colonial Empire and Star of India* and says the para. is a malicious fabrication. And in a letter to the *Bombay Gazette* Madame Blavatsky says: "I am neither "Countess," "Princess," nor even a modest "Baroness," whatever I may have been before last July. At that time I became a plain citizen of the U. S. of America—a title 1 value far more than any that could be conferred to me by King or Emperor."

—*Advance*: We learn that the inventory of the Otis estate amounts to $1,100,000. This leaves over $950,000 for the Board for Foreign Missions. Before it is paid, the increase will bring it to a round million.

Wednesday, May 14.

—*Bombay Gazette*: "The Government of India by the orders issued to all departments and to all local Governments seem to have at last wakened up to the fact that the present financial condition of India is one of the gravest questions of the day. We do not agree with Mr. Hyndman and his school that India is a poor country on the verge of bankruptcy, but we are of opinion that it is a country which, in a great measure, is prevented from growing rich on acconnt of the expensive bureaucracy which governs it. If we wish to bring the finances of India into a healthy condition we must reduce the cost of Government."

—It is reported from Lundi Kotal, that on the 11th at noon, marauders, about three hundred in number, and supposed to be Marjan Kheyls, attacked the convoys half way between Lundi Kotal and Daka, but they were driven off by an escort and troops from Haft Char.

—The Secretary of State has sanctioned the railway from Bangalore to Mysore.

—Six flights of locusts passed through some of the villages of Sawuntwady, near the Ghats between the 19th and the 24th inst. They came from the north-west and passed on in an easterly direction into the Belgaum Collectorate.

—*Bombay Gazette*: "On Saturday a band of dacoits, well armed, numbering about 200 persons, made a raid on the village of Polhuspe near Panvel. They attacked the house of a wealthy man, (Gunesh Punt, who was dewan at Baroda under Khunderao) who had about a dozen ramoshis to guard the premises, and after killing some of them carried away property to the value of Rs. 75,000. Some members of the family, and many others besides, have been more or less wounded. The safety of the place is left entirely to the personal efforts of the villagers, the mamlatdar and the police force under him being too far away to render timely assistance whenever such sudden attacks are directed upon unprotected villages."

—*Deccan Herald*: A correspondent at Khandalla writes:—I have just had the pleasant news that all the hills about this place Cornalla, and Karlee, and on to Kirjut on the Bombay side, are infested by dacoits. I asked my informant why men like him did not find out their place of hiding and tell the authorities. He said the dacoits have said that whoever informs against them will be found dead in the morning.

—The total length of all the Railway lines in India was on the 30th September last 7,667.

"Messrs. Longmans are preparing for publication a "Handbook for the Study of the Bible," derived from ancient monuments and modern exploration. The object of the work is to supply ascertained facts alone, and to avoid all controversial matter or citations of mere opinion. The historical, chronological, and meteorological portions of the work are written by Mr. Conder, who contributed the articles on those subjects to the "Bible Educator." The topographical and ethnographical chapters are by Lieut. Conder, R.E., late in command of the Ordnance Survey of the Holy Land.

—*Overland Mail*; April 25: Amongst the deaths recorded this week are:—Sir M. C. O'Connell, Kt.; the Dowager Lady Nasmyth; Major-Gen. W. Pirie, Ret., formerly 1st B.N.I.; Mr. J. Lean, late B.C.S.; Mr. C. J. Bird, late Madras C.S.; Mr. C. Murray, formerly of Ceylon; Mr. A. H. Brooks, late of Calcutta; and Mr. G. R. Leggatt, Exec. Eng. P. W.D., Madras.

The ukase instituting a state of siege in the provinces of St. Petersburg, Moscow, Kieff, Charkoff, and Odessa has (says the correspondent of the *Standard* at Berlin) a terrible meaning.—

By it the two metropolitan provinces, all Poland, and all Southern or Little and New Russia are handed over to the discretion of six military dignitaries. The potent six have the right to imprison for an indefinite time suspicious persons, to transport to Siberia without trial as many of them as they choose, and to place before military courts, and execute in conformity with the sentence passed, those they may happen to regard as especially guilty. By the side of these comprehensive powers allowed them for the suppression of political crime, it is a matter of indifference that the martial law to be enforced against conspirators and suspects is likewise to be applied against all classes of ordinary offenders, albeit entirely innocent of plotting against the State. But the most stringent feature of the Imperial ordinance remains to be mentioned. By a special clause in the ukase the extraordinary powers of the Governors-General are expressly

extended to prisoners arrested before the issue of the Draconian Decree, and awaiting trial in the gaols of the six provinces. To understand the import of this clause it is only necessary to remember that a whole host of prisoners, variously estimated at between five and ten thousand persons, has been recently imprisoned in the mutinous regions. After to-day's ordinance large numbers, if not all of them, will have to prepare for immediate departure in chains for the North-East.

—*Subodh Patrika:* Mrs. Rebekah Simean, Midwife G. M. C., will deliver a lecture in Marathi in connection with the Theistic Association in the portico of the Prarthana Samaja Mandir on Wednesday next at 4 P. M., the lecture is open only to Ladies who are cordially invited to attend. The subject of the lecture is the delivery of women in labour and the injurious practices connected therewith.

—The *North China Herald* to hand prints letters from Canon Scott, Mr. Hill, and Mr. Richard, who are in Shansi, engaged in distributing the Famine Relief Fund. Though the worst was over, there was still grievous distress in some localities. In parts of Honan province it was supposed that six-tenths of the people had perished; and in Shansi, eight or even nine-tenths. Human bones lying unburied, land untilled, villages without inhabitants, or with only three or four families remaining, wolves devouring children, food still at famine prices, and the people living on the seeds of thorn bushes or wild herbs mixed with a little corn flour: such are the terrible details of the picture. Mr. Hill writes:—"One other matter in connexion with his village relief work I cannot but allude to. It impressed me deeply as I pondered over it. In the second or third village I visited, I asked the head man, 'Have you any opium-smokers here now?' 'No,' he replied, 'they are all dead, and we have issued a notification that any person smoking henceforth, shall be prosecuted according to law.' 'Have you sown any opium?' I inquired. 'No, not a grain, and we have prohibited its being sown,' was his reply. After leaving the place I made inquiries as to the respective values of wheat and an opium crop, and found that these Shansi villagers, with starvation staring them in the face, refuse to cultivate the drug which they know is blighting their land, though it would yield them *more than double the money value* of a crop of wheat."

Thursday, May 15.

—*Times of India*: "Every one will say—certainly the Zulus will—that we abandoned Ekowe because we were not strong enough to hold so advanced a post, and this will create a hurtful conviction of our weakness. We may say what we like, but the fact is that we have abandoned a post which a few weeks ago it was deemed of the highest importance that we should hold, we have brought back the garrison and inflicted a crushing blow on the Zulus, but that blow was dealt as it were accidentally, the initiative having been taken by the enemy. We were unable to follow up that victory and relieve Colonel Pearson at the same time. We are still on the defensive, and are not so far advanced in the invasion of Zululand as we were on the day before Isandula."

—*Bombay Gazette*; Poona, 14: The Government High School, the Boodwar Palace, all the City Law Courts, the Post Office, the Police office, and about 50 private houses were totally destroyed by fire last night, the work of incendiaries. The fire was got under, but not subdued at 12 noon to-day. The troops gave valuable assistance. Disloyal Brahmins are suspected to be acting in connection with the dacoits.

9 P. M. The fires are still raging. The Highlanders and the 4th Rifles are hard at work. Messrs. Richardson, Plunket, Trueman, Fraser, Britten, and Trenn continue their exertions. All the jaghirdars' and inamdars' records are burnt. Besides the Visram Bagh and Boodwar Palaces, the Dhunidheraz Palace is totally destroyed.

—The Str. *Khedive*, with English mails, left Aden for Bombay, Wednesday, at noon.

—A sermon was preached at Maritzburg by Bishop Colenso on the day of Fast and Humiliation. The text was Micah vi., 8th verse:—"He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" The Bishop then denounced the Government as having broken all these Divine commandments. What colonist doubted that the origin of the war and the disaster was the annexation of the Transvaal, when, as the Boers complained, we came by stealth as a thief in the night and deprived them of their rights? The Nemesis of that act was the Zulu difficulty. Where in our invasion of Zululand did we show that we were men who "love mercy?" Did we not, immediately we crossed the border, lay upon the Zulus the terrible scourge of war? Had we not already killed 5,000 human beings and plundered 10,000 head of cattle? We had lost many precious lives; but were there no griefs, no relatives mourning their dead in Zululand? Had we not heard the wail that had gone up in all parts of the country for those who had bravely and nobly died in repelling the invader and fighting for their King and fatherland? Should we kill 10,000 more to avenge the losses of Isandhlwana? Would that please God, who, required of us that we should "do justly" and "love mercy?" We were bound to meet the Zulu King when he came with a prayer for peace, to propose for our higher and stronger position such terms as it would be within his power to accept, and having done this to leave the rest to God.

—The latest report from Kabul is, that Ibrahim Khan is only ill in prison, and not dead.

—Hailstones as large as hen's eggs have fallen in Sind.

—*Bombay Gazette*: The Hall Line Steamer Wistow Hall, Captain Collin, arrived yesterday from Liverpool, having made the passage in 23 and a half days, including all stoppages.

—Washington, April 25.—In last night's sitting of the Senate Mr. Conkling in a strong political speech, defended Federal supervision at elections and the presence of the military when necessary, and declared the proposition of the Democratic party to refuse supplies in the event of President Hayes' vetoing the repeal of the Army Bill to be both unconstitutional and tressonable. Mr. Conkling concluded by eulogizing the policy of General Grant in protecting the elections. All the Republican amendments were rejected by 35 against 25 votes. The vote was of a strictly party character.

—Victoria (Vancouver's Island), April 24.—The Legislative Assembly adjourned this evening, after a long and exciting discussion with closed doors. A stringent resolution is reported to have been passed, which the Government is requested to transmit to the Home Government by cable, demanding that, failing the fulfilment of the treaty obligations entered into by the Dominion of Canada towards British Columbia, the latter should be allowed to secede from the Dominion on the 1st of May next.

Friday, May 16.

—A Dr. Craig has been tried and acquitted in the Girgaum Police, on the charge of personating a Government officer in visits paid to prostitutes, to obtain money for bills of health. The visits, the examinations, the certificates, the money paid for these, are admitted.

—*Times of India*; Poona, 15: I send you further particulars about the fires. The Vishrambag Warra, or palace, was the first to be discovered on fire. This palace consisted of three quadrangles, two of which have been utterly destroyed. The fire began in the educational Inspector's Office, on the first floor, facing the street. Here not a single paper of any kind has been saved. The school, the library, the furniture, and the whole building were all annihilated. Whilst the Vishrambag Warra was burning, informtion was brought to those engaged in putting out the fire that the Boodhwar Warra, more than half a mile distant, was also in flames. The Boodhwar Warra was the largest public building in all Poona. It contained the Courts of the Mamlutdar, the Moonsiff, the Fouzdar, and the subordinate judges, as well as the office for records, the Government Book Depot, the Native City General Library and several other offices. The whole pile is now levelled to the ground. The adjoining palace belonging to the Dhumderry family, one of the Deccan Sirdars, and another police court, also adjoining, caught fire from sparks blown across; but the prisoners confined in the latter were all saved, though not without much diffculty. Upwards of a dozen private houses have likewise been destroyed from the same cause. The poor people are still sitting amidst the ruins of their homes, and present a pitiful spectacle. The loss of the Government and judicial records is simply irreparable. The Government Book Depot contained books of the value of half a lac of rupees. The total value of the property destroyed is probably upward of twenty lacs of rupees. The police and military both worked wonders, and but for their efforts the whole city might have been demolished.

—Yesterday morning the extreme sentence of the law was carried out on Ameen Tyab, who was condemned to death at the last criminal sessions at Bombay, for the murder of Dadoo Shaik Imam, on Thursday, the 6th March,

—Deaths last week, 495.

—*Indian Mirror*: We observe that the House of Commons always commences its business with prayers. Why should not our legislature follow the example? The prayers contain requests for many things, the possession of which would be of prime benefit to the rulers and, through them, to the empire at large.

—The Rev. T. J. Scott to the editor *Indian Mirror*: You claim that the missionaries have brought a Christ of sectarianism to India. Now, I am quite willing to admit that sectarianism may have done much to obstruct the truth in India. The spectacle of numerous Christian sects may have diverted some serious inquirers from accepting Christianity. And yet, had I space, it might be shown that the mere existence of sects is no serious obstruction to the truth. Moreover, it can be shown that sects do not belong solely to Western Christianity. The East, in times ancient and modern, has done more to import these sects than the West. The charge, I think, must be abandoned at this point. At any rate, the Christ of the sects is essentially *one*—at least touching the points on which India is inclined to reject Christ. Examine this point again. On the question of redemption, mediation, salvation, the divinity, the sects are one with unimportant exceptions. Besides, I am not aware that the missionaries insist, as much as you seem to think, on sectarianism in their converts. Most certainly, a few of the sects hold views somewhat bigotted on a few points; but it is certainly a mistake to say that the missionaries, as a rule, are seeking to convert the people of India to sects! Could you meet them in some of their general councils, you would correct this mistake. Pray, do not make so much of non-essentials, but note the fact that an effort rather is made to convert the people *from serving dumb idols to serving the living God and his Christ.* And may I say that such is the character of mind that some thing like sects, in the very nature of things, will exist. To go no further away than your own Brahmoism, we find an illustration of this. What of your progressives and your conservatives, and now of your conservative progressives? With a mere fraction of the age of Christianity, you are sectifying at a

surprising rate. Besides, is it not a curious objection for Hindus to urge against Christianity that it presents to of many sects in view of the endless sects and their sub-divisions found in Hinduism? One would think this phase of Christianity, least of all, would puzzle them. The reason for rejecting Christ must be deeper than this.

Again, you object that "Christ has been brought to India in coat, pantaloons and hat." Now, this will sound very strange in the ears of the missionaries, who have been striving with the Native Christians to prevent their wearing these things. These useful articles of clothing are not adopted, because presented by the missionary, but in spite of the missionary, and on account of a kind of hat and boot destiny that seems spreading over the world. For years I opposed the Native Christians—whom I love as dear brethren—on this point; but when I saw non-Christian Calcutta, Bombay and Madras putting on coats and boots and leaving the Christians behind, I gave up and concluded it better to let this non-essential matter take care of itself. Especially did I come to this conclusion when I saw China and Japan putting on hats and boots. Keshub Babu's beautiful picture of Christ's oriental dress and air is good as a picture; but do you really think that this raising a mere accident of time and country into an essential for ages, is wise? I seriously doubt if this point weighs one straw in the essential matter of accepting or rejecting Christ. An excuse it may become, to be sure—and what may not? I dispose of your reference to food in the same way. Those who stumble here, would refuse to eat with Christ. Missionaries insist on nothing whatever about food.

Selections.

MONTHLY LETTER.

to officers and seamen of the B. I. N. Co.

My dear friend, The terrible story of the loss of H.M.S. *Eurydice* has before this time reached every ship in the navy; and many a heart has been saddened at the sudden death of old shipmates, or perhaps relations, whom they will never see again until "the sea shall give up her dead."

On that afternoon, with a bright blue sky and a favourable breeze—although with a rapidly-sinking glass that foretold the approaching storm—the *Eurydice* pass the Needles all well. As you know, it was Sunday afternoon, and about tea-time. Another hour or so would see her snugly at anchor at Spithead; and to accomplish this before the storm burst was no doubt the reason why so much canvas was carried. As she careered along like a thing of life, close under the island, many glasses were turned towards her, and many came out to have a look at a relic of the old wooden walls. Two gentlemen were among those who watched her, and they described her gallant appearance. Though their glasses they could see the men and officers on deck, the gold lace and buttons on the officer's coats. They saw them point to the shore, and laugh, and almost fancied they could hear them speak, as they watched their lips move. Unnoticed even by those on the cliffs, and utterly out of sight of those on board, came up that fearful squall which was carrying desolation and death with it. "In a moment," wrote one of these gentlemen "we were caught, whirled round, and almost blinded by snow." Clinging to a tree, they waited for the blast to pass away, whieh it did as rapidly as it came. The sun shone out again—but on what? The ship was gone: her place was marked by her masts and the rushing whirlpool; and as they hurried down to the beach, the awful fact was known, that, of all those British seamen and officers, only two had escaped to tell the tale. And what tale do they tell? Of the quiet hour on the lower deck, broken by the shrill whistle, turning the men up; of the clear calm orders of her captain: of the sudden capsizing of the ship, as she sunk rapidly and steadily; of one of them running along the side of the ship aft as she went down; and the last sight of her captain at his post, doing his duty like a noble British seaman as he was, and ready to meet his God, through faith in his Saviour.

She is gone,—we can scarcely believe it!—with those young seamen, many of whom, as boys, used to come to the Sailors' Rest on Sundays to hear of "Jesus, and His love." Many a mother mourns a son, and many a wife a husband. Just home, and yet lost! so near that they could almost look into Portsmouth harbour, and in one moment wrapped in a winding- sheet of snow, laid in a watery grave, and their immortal spirits in the presence of their God! What can we say? Nothing. We can only bow to His will who permitted such a national disaster, and remember that this heavy trial has been sent in love, and not in anger, to teach us lessons which we should never otherwise learn. As a nation we are of course proud of our navy; and we ought to be; a finer navy and braver seamen are owned by no country: but while being proud of our seaman we ought as a nation to take the text from God's word, as our motto, which Wicliff writes thus in his old English Bible: "In ye Lorde putte I my truste." The Spaniards had a fine navy in the days of Queen Elizabeth: they were very proud of it, and were sure they should conquer England. As their great fleet put to sea, and disappeared in the offing, they called it "The Invincible Armada":—invincible as far as man was concerned, perhaps, but crushed in a moment before the hand of God. A fearful storm in the channel, and those ships, broken into match-wood were thrown on the English coasts while the few that escaped made their best way to the Spanish ports from which they came. In the reign of Queen Victoria England has a powerful navy, and we may need ere long to use it; but do not let us forget to trust in the Lord our God, who alone can give victory, and not in our armour plates, guns, shot, torpedoes, brave officers and men, or ought else. God can in a moment show His power and sovereignty, as in the case of the *Eurydice*, to teach us as a nation a great lesson.

But is there not a silver lining to the dark cloud of trouble that hangs over us? Thank God, there is. Captain Marcus Hare was a true Christian, and so were many under his command. I valued him as a sincere and true friend. While the ship lay in Plymouth Sound he was many times a welcome visitor at the the Sailors' Rest, in which he took much interest. We had pleasant talks about better things, and also about the young seamen whom he commanded: he was so anxious that they should be sober, steady, and Christian men. A branch of the National Temperance League was working well on board,, with his cordial approbation, and many names were on the pledge-book. Another organisation was on board, in the shape of a Good Templar Lodge (the "Decoy Bird"), also doing good work, in rescuing men from drink, ; and then there were meetings for reading God's word, and prayer. Captain Hare gave me a cordial invitation to come on board and speak to the ship's company: the day and hour were fixed, when a gale prevented it. "However," said he, "you must come as soon as we return from our cruise in the West Indies." I was much cheered the other day by seeing a letter which Captain Hare wrote a few weeks before the end, in which he said that there were a great number among his young seamen who had, he was convinced, given their hearts to God: and for all such, as for him, what an exchange! the routine and discipline of a ship for the golden gates and pearly floor of Heaven! instead of the anchoring at Spithead, bringing to in the port of glory! instead of the joyful meeting with earthly dear ones,the still more blessed "presence of the King"! "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out."

AGNES E. WESTON.

THOMAS CARLYLE.

BY REV. THEODORE L. CUYLER, D.D.

The two most extraordinary men now living in Great Britain are William E. Gladstone and Thomas Carlyle. The one is a genuine Scotchman; and the other has Scotch blood in his veins, for Sir John Gladstone came from Glasgow to Liverpool, where his brilliant son, the future Premier, was born, in December, 1809. Gladstone is a public character living in the face of the sun, and every step is seen and read of all men. But Carlyle—the farmer's son from little Ecclefechan—is a recluse, and always has been. Not one in fifty thousand of his readers has ever laid eyes on him.

When I first went abroad, fresh from college, thirty-six years ago, I had an intense hunger to see Wordsworth, Macaulay and Carlyle. With the sweet old poet of Rydal I spent a delightful morning. Macaulay I missed, and shall never cease to regret it. But one day I received at my lodgings in London, a queer little note which closed as follows, "You will be very welcome to me to-morrow at two o'clock, the hour at which I become accessible in my garret here. *Yours Sincerely* T. CARLYLE."

In that same small brick house—No. 5, Great Cheque Rowe, in Chelsea—the sturdy and scraggy old Scotchman lives to-day; and there I saw him again six years ago. His "garret" was the plain, substantially-furnished library on the second floor, an apartment which Johnson or Goldsmith would have danced for joy to have owned. Mrs. Carlyle, a modest, gifted woman, was the mistress of the quiet home, and the daily sunshine of her husband's life. She kept him well appareled. As he came forward to welcome me, he was neatly dressed in a long, black frock-coat, with scrupulously clean linen, polished boots, and general air of a Scotch country parson. His stiff, iron-gray hair rose from his forehead like a flame. He was busied over a big German book, with a portrait of Oliver Cromwell behind him.

Almost his first remark was, "I had a call yesterday from your Professor Longfellow. He is a mon skilled in the toongues." In broad, racy Scotish dialect he talked on for an hour with most characteristic pith and humor. When I urged him to visit America, and observe for himself the prosperity of our working classes, he shrewdly replied, "Oh, yes, you may talk aboot your dimocracy or ony other 'cracy, or ony kind o' poleetical rubbish. But the true secret o' the happiness in Ameerica is that ye have got a vast deal of land for a verra few people." (I happened to quote this once to Senator Blaine, and I observe that he has used it in his anti-Chinese argument). Carlyle talked with great gusto, about his boyish passion for Burns. "When I was a lad," said he, "I used to go into the kirk-yard at Doomfries, and find his grave among the poor arteesans and laboring folk, and there I used to read over his name—*Robert Boorns*—ROBERT BOORNS.'" He pronounced the hallowed name with deep guttural enthusiasm. When I told him that I had just been to the land of Burns, and that the old man who kept the poet's native cottage at Alloway, had ended his days in drinking to Burn's memory, Carlyle laughed uproariously and exclaimed, "Ah! a wee bit drap will sometimes seud a mon a long way." After our talk, Carlyle took his hat and cane, and we walked together to Hyde Park Corner. As I bade him adieu he was stalking away, with a sturdy stride, the very picture of a Puritan in the days of Cromwell.

Six years ago I paid another visit to the old philosopher of Chelsea, who had nearly reached his fourscore. I found the house and the library unchanged. But thirty years had

wrought a wonderful transformation in the man. His good wife was dead. His "toilet" showed sadly the need of a woman's oversight. Wrapped in a long, blue flannel gown, the aged man walked very feebly into the room. His gray hair was unkempt; his clear blue eye still glowed as live coal, and a bright spot of red shone on his thin, wan cheek. His hands trembled so that he told me he had almost given up the use of a pen.

But what a talk he poured forth—or rather what a volcanic eruption of denunciation upon the wretched degeneracy of the age! "All England," he said, "was gane doon into an abominable and damnable cesspool o' lies and shoddies and shams." Since the old "Iron Duke" of Wellington had died, he had but a poor opinion of Parliament. He pronounced the debates "an infinite babblement of wind—an endless grinding o' mere hurdy-gurdies." He gave us a most ludicrous description of a long argument he had with John Bright, while the Quaker wife sat and listened to the fray." "I tell ye," said he, "John Bright *gat* as good as he *gie*." (I have no doubt of that.) Carlyle then broke into a grand enlogy of Cromwell as the "man who could penetrate into the veritable core and heart o' the *fact*." Finally he wound up by declaring that almost everything was "ganging down into a bottomless pit of everlasting *damnation*—whatever meaning ye may gie to that *word*."

This astounding harangue was delivered with the most ludicrous twistings of countenance, and an arch expression of fun, as if he were making sport for my entertainment. It was sad, and yet it was infiuitely entertaining. Grand old man—the last of the giants! There is a wonderful Scotch grit in him yet and, I hope, not a little Scotch grace in his heart. He was nurtured on the Westminster Catechism and the Bible. I his old age, he is coming back to the sweet, strong, savory faith of his childhood. I firmly believe that he will pillow his dying head on the promises, and fix his dying eyes on that Divine Lord who was the joy and the strength of John Knox in his closing hours.—*Brooklyn, N. Y.* (*Advance.*)

AN EPISODE OF MISSIONARY LIFE IN TURKEY.

BY REV. E. E. BLISS, D. D.

Among the mountains lying along the northern boundary of the province of Aleppo in Central Turkey is the city of Zeitoun with some 10,000 inhabitants, mostly of the Armeniau race. In former times the city and the surrounding villages have been in almost constant rebellion against the Turkish government. Bloody suppression of the rebellion and subsequent increase of the oppression which had provoked it, effected no cure with these mountaineers. Some months ago a band of 100 men, driven to desperation by the heavy taxes laid upon them and knowing no other way to escape a long imprisonment in the loathsome dungeon to which the inexorable Turkish Governor consigned all who failed to meet his demands, left their houses in the city and fled to the mountains, where, in default of other means of subsistence, they took to preying upon neighboring Turkish villages and passing caravans. Early in Januury they entered Zeitoun itself, and after a sharp fight with the Turkish soldiers stationed there, disarmed and sent them out of the place. The Governor fled to the neighboring city of Marash to rally a force to return and punish the rebels. These in the meantime had gone quietly back to their own houses, where, however, they were waiting, arms in hand, determined apparently to resist to the utmost any attack made upon them.

While the Governor was pushing on his preparations at Marash, Rev. Mr. Marder, an American Missionary residing there, was surprised by a telegram from the Governor-general of the province and the English Consul at Aleppo, requesting him to go to Zeitoun and endeavor by personal friendly intervention so to arrange the affair as to prevent the threatened bloody issue. A promise was made that the military expedition should be delayed till the result of his mission had been learned. A journey of thirty or forty miles into the depth of the Taurus mountains, along a road infested by marauding Circassians and other brigands, to a city in the hands of men in rebellion against the government, was not a particularly attractive enterprise; but, in the hope that he might save that city from the vengeance of the infuriated Governor, the missionsry started on his errand.

Reaching the border of the Zeitoun region, he dismissed the guards, taken thus far as a precaution against the robbers, the gleam of whose guns he was sure to see and did see along the road, and entered Zeitoun alone. He was there received with kindness and confidence by all classes, spent nearly a week in conference with the leading men, listening to their sad story of oppression and wrong. He had a number of interviews with the members of the band who were in arms against the constituted authorities. He could only counsel submission on the part of all to those authorities, though he held out hopes that English influence would be exerted to prevent a recurrence of the oppressions of which they made complaint. In the end a document was prepared and sealed, without a dissenting voice, acknowledging the wrong of the resistance to the government, affirming a readiness to return to peaceful obedience, and asking the appointment of a suitable Governor for the city. The arms taken in the fight with the soldiers were delivered to the missionary to be carried to Marash, and a pledge was given on the part of the men in arms to surrender their weapons if they could be assured of protection from the vengeance of the Turks.

Returning to Marash, the missionary found quite an army gathered, eager to march to the sack of Zeitoun, and he had many fears that they would be on their way before he could get his report to Aleppo. The telegraphic operator showed no alacrity in undertaking to transmit his message, and when, after long delay, he got to work, his instruments suddenly broke down, compelling fresh delay. The lives of 10,000 people might be at stake, but the missionary's associate, Rev. Mr. Christie, met the emergency with promptness. In former years he had accompanied Sherman on his march from Atlanta to the sea, and knew how to get swift paces out of a horse. Taking possession of the report and throwing himself into the saddle, he was soon clattering down the streets of Marash for a ride of 136 miles across the country to Aleppo.

For two days no sign broke the suspense at Marash, but then came a peremptory summons to Aleppo for the late Governor of Zeitoun; then an order dismissing the telegraph operator; another appointing a Christian Governor for Zeitoun for the time being; later still an official message conveying the thanks of the Governor-General of the province and of the English consul to the missionary for his services. At last dates a plan for a change in the system of taxation, the release of political prisoners and a general amnesty were under consideration.—*Advance.*

Constantinople, Mar. 6, 1879.

THE PRAYER OF FAITH.

BY DR. G. DE GORREQUER GRIFFITH.

Lately I had a little patient ill. On her critical night I saw her; she was heavy with the sleep of blood-poison, and inflammation of the lungs resulting from it. I was sore distressed for the parents, as this change, apparently for the worse, occurring on a crisis day, made worse worst. I came home from my evening visit, had some refreshment, and went down by the river's side, and there poured out my earnest prayers for the little one. I shall not say what earnest words of prayer I used, but simply that I remembered the parents as well as the child, and her future as well as the present. This was in the evening, between a quarter-past ten and eleven o'clock. Next day I paid my visit. The little one was decidedly better. I asked the grandmother what time the change had commenced, and, without knowing how I had been engaged in prayer the previous night, she said, "As near eleven o'clock as possible."

But why did I go to the riverside to pray for her? In 1875 my own little girl was at death's door. She was given up to die by all who had seen her. As a physician, I knew that human skill had exhausted every means; that continuance of life was not at all probable, and only barely possible. Literally, we watched, expecting each breath to be the last. I left the little dying one in its mother's lap, saying, as I did so. "No more can be done, we can only pray. Continue to give it, drop by drop, the stimulant, and nourishment. I went down to the riverside—the solitary place which I love so much—and there, the darkness of midnight being lighted up with the stars, I wrestled with God in prayer through the Redeemer, and felt that the Spirit itself was making intercession with groanings which I could not otherwise have uttered, save in the lone stillness of that place and of the midnight hour—"Father, if it be possible let this cup pass away: nevertheless, not as we wish; but as Thou wilt, and as is best for my little one's soul!"

The wrestling over, the quiet meditation and communion with God enjoyed, I returned home. "Well, how is she?" I asked my child's mother. "Why, she has had a change for the better while you were out; and I do believe she *is* better!" were the joyous words. I looked at the little one, and saw that improvement had taken place, and that the scales had been turned towards life. My heart leaped with joy, chiefly because I had pleaded with God for the child's life only on the condition that He would save her soul hereafter, if He spared the body's life now. He has spared her; she is a happy and strong child, and I rest assured that as He saved her body, so He will save her soul, and preserve it in safety to be with Himself in the endless hereafter. I believe "that men ought always to pray, and not to faint."—(*Christian.*)

Miscellany.

—Irish Presb. Mission Report. Gogo:

Gogo would seem to be a cradle for sailors. It has given to navigation some of the best seamen that India has produced. It was a Gogo sailor that piloted the first European ship to India under the famous De Gama. These men take employment in English ships and sail all over the world. Numbers of them may be seen any day strolling through the streets of London, Liverpool, and Southampton, while their ships are in dock.

It was in the better days of Gogo that it was selected as a centre of Mission work. The choicest of our Missionaries have lived and worked there, and have made not only the town itself, but numbers of surrounding and distant villages familiar with the name and character and work of Christ and the fundamental doctrines of the Bible, Schools were established and worked in the town and elsewhere. So well, indeed, have they been worked that the Government boys' school has been cast into the shadow and kept there, while the Mission girls have monopolised the entire female education of the place.

The number of converts is very small in comparison with the time and strength that have been expended on the locality.

This comparative barrenness of the local moral soil led to the idea of introducing a

native Christian element in the form of a small colony imported from Gujarat, in the hopes that the surrounding heathen, having daily before their eyes the honesty, uprightness, and pure lives of people in all points, except religion, exactly like themselves, might be constrained by the mereforce of example to inquire into the source of this higher life, and having discovered it, give it a fair trial on themselves. Hence the formation of the little hamlet of Wallacepur.

The people of Wallacepur are farmers, and so greatly have they improved in intelligence and appearance of respectability that they would scarcely be taken for the same persons who a few years ago went about in dirty clothing and presented their offerings before the ugly image of Mata, the family goddess, or Hanuman, the god of monkeys. This mental and social improvement is one of the effects of the acceptance of Christianity which the heathen often speak of with undisguised admiration. The marvel is that, though they see and admire it, they are so loth to adopt the same means of obtaining similar advantages.

Of the three converts baptised Feb. 3 one has been placed in charge of a small school in Bhavanagar; another, being a youth of good parts, has been put to school in the hopes of his becoming a useful Christian worker; and the third, I regret to say, has been carried off by consumption. This last was a man of meek and lowly mind, gentle disposition and simple trust, unreservedly giving himself to Jesus as his only hope, and in this spirit he passed away. He lived among his own people in a neighbouring village, and to the last witnessed a good confession before them all. Knowing beforehand that his death must soon take place, I made arrangements for his burial in the Christian cemetery, and it was his oft-repeated request that he might lie among those who had been named with the name of Christ. But to our great disappointment, his caste-fellows got round his brother and persuaded him to give them his body to be buried with the usual rites of heathenism. They carried their point, and before we were aware of his death the superstitious and idelatrous ceremonies of his caste had been performed over his grave.

Same; Borsad:

Three additional Dharala families joined us during the year, and of those who joined us last year I have baptised the members, with one exception, of two families. One is the family of Abhesing Takhtasing, who still remembers some instruction given him by Mr. Montgomery, when stopping about thirty years ago at Borsad. His wife, with a daughter and two sons, received the rite along with him. One elder son still remains aloof. The other is that of Jivo Gulab, a *Bhagat* or saint, who was held in high estimation by many disciples. His wife and five children were baptised at the same time. In all twenty-five baptisms have taken place during the year, of which fourteen were of infants. Of the adults, the aged mother of one of the two men who set out above thirty years ago from the neighbourhood of Borsad to invite the Missionaries at Surat to come and settle northward, deserves special notice. When her son became a Christian she was vehement in her opposition and in vituperation of the Missionary, but now in her seventy-fifth year she joins her only son in the praise of her Redeemer. I have to record the death of the patriarch of Borsad, old Dalabai. He passed quietly to his rest in nearly his hundredth year. The orphan boy Suleman has also died, He departed with a firm and lucid trust in Jesus. Considering the amount of sickness that prevailed throughout the year our mortality has been small.

TELEGRAPHIC NEWS.

London, May 8th: The Board of Trade returns of the exports from Great Britain for the last month continue to be unfavourable. In the Commons the Under Secretary of State for War, replying to a question, said the Government had received a telegram from Lord Chelsmford asking for three more battalions, but that further details were awaited before any steps were taken in the matter: The Hon. E. Stanhope said, in reply to a question, that the Government had assented to the remission of the Indian import duties by a confidential despatch to the Viceroy.

9th: In the Commons, Mr. Lewis L. Dillwyn (member for Swansea) gave notice of motion, declaring that the direct interference of the Sovereign in India and in the foreign policy of the Government, was not in accordance with constitutional usages. Mr. Fawcett gave notice of an amendment that while the House was resolved to maintain its privileges, it had not been shown that the Sovereign had acted without the advice of her responsible ministers. The Government accepted the amendment, and the debate thereon was fixed for the 13th instant.

10th: The India Office announces that the Transfer Loan has been fully subscribed. The Hon. E. Stanhope (Under Secretary for India) in reply to a question put in the Commons, said the Government has received no information of the shooting of Moullahs in General Goug's Camp on the 6th April, but that enquiries will be made in the matter. In the House of Lords Lord Salisbury (Secretary for Foreign Affairs), replying to a question, said that a difficulty had arisen between the Powers respecting the Chefoo Convention which was preventing its ratification, and that further despatches were now awaited from Sir Thomas Wade. His Lordship denied that the delay attending its ratification was injurious to China. The Mission to Thibet, he said, was not now contemplated owing to the disturbed state of the country. In conformity with the request in Lord Chelmsford's telegram, further reinforcements are being sent out to the Cape.

11th: Latest advices from Cape Town, dated 26th April, state that General Lord Chelmsford with his Staff was going to Utrecht, and that Magneza, the brother of King Cetewayo, had surrendered

12th: In the House of Commons last night, Mr. Jenkins gave notice of a resolution urging that Royal prerogatives be more strictly limited and defined. Mr. Dillwyn being unwilling to censure the Crown, gave notice of the withdrawal of his own motion, and said he would accept the resolution of Mr. Jenkins. Sir Michael Hicks-Beach, Colonial Secretary, made a statement that the camp of the Boers had been broken up on the 18th April, and that they had dispersed quietly. Sir Stafford Northcote (Chancellor of the Exchequer), replying to a question in the Commons, and Lord Cranbrook (Secretory of State for India), replying to a question in the Lords, said the Government had intentionally made the instructions to the Viceroy relative to the remission of the cotton import duties confidential, thus avoiding the necessity of posting them in the Council room a week beforehand. The Viceregal Council were in no wise committed (*sic*). Mr. Dillwyn's amended proposal was opposed in the Commons by Mr. Gladstone and the Marquis of Hartington. Sir Stafford Northcote defended the conduct of the Queen, which, he maintained, had been perfectly in accordance with the Constitution. The House agreed to an adjournment of the debate for a week. Mr. W. Taylour Thomson, British Minister at Teheran, has retired.

14th: Sir Stafford Northcote (Chancellor of the Exchequer) in the Commons made a statement last night denying that the Viceroy and the Queen had exchanged telegrams respecting the policy of the Government. The Viceroy, he said, simply wired the movements of the different British columns in Afghanistan to Her Majesty after the declaration of war with the Ameer, and Her Majesty's reply was submitted to the Cabinet before despatch.

PASSENGERS SAILED.

Per Str. *Manilla*, May 10th:

For Genoa.—Col Hogg, Rev A Fennell, Master Fenell, Mrs G K Martin, Mr W Adams, Rev T Schauffler, Mr D Macropolo, Major and Mrs J R Gibbs, Col and Mrs Hastings, Mr E Meiffre, Mr P Meiffre, Mr W Lord, Major E Mockler, Mr E McCadden, Mr H E Alger, Mr Foreman, Mr A F Barrow, Mr C Greathead, Mr Edulje Jamsetjee Khory, and Mr Darrier.

For Suez.—Mr Aga Mahomed Rezaek Shirazi.

Per. P. and O. Str. *Thibet*, 12th:

For Southampton.—Mr W Price, Mr and Mrs W Logan and infant, Mr and Mrs Chrystal and two infants, Lieut Porter, Miss J Batchelor, Rev J F and Mrs Scobell, Lieut J G S Morrice, Lieut Cunliff, R A, Mr and Mrs J R Davies and infant, Mr and Mrs J Simpson and three children, Mr T Smith, A Gentleman, and Mr J Chandler.

For Brindisi.—Mr C Kapp, Captain Oldham, RE, Captain Moore, Col W R and Mrs Houghton, Colonel and Mrs Coles, Mr J A Shepherd, Mrs C Cheyne, Mr Doerr, Mr J D Ward, A Gentleman, Mr P Navalkar, A Gentleman, Captain A Evans-Gordon, and Wm Jones.

For Venice.—Major Wm Byrne, and Mr T J Handford.

PASSENGERS ARRIVED.

Per P. and O. Str. *Venetia*, 14th:

From Southampton.—Lieutenant F A C Claughton, 25th Foot, Lieut T Keene, 25th Foot, Lieut J C Marston, R A, Lieut A H Browne, R A, and Miss Marshall.

From Brindisi.—Mr C Kern.

Domestic Occurrences.

BIRTH.

CRISP.—May 6th, at Mahabaleshwar, the wife of Henry C. Crisp, of a son.

MARRIAGE.

FARLOW—BARRY—May 10th, by the Rev. H. C. Squires, M. A., Mr. Frederick Fowler Farlow to Miss Alice Mary Ann Barry, only daughter of the late Patrick G. E. Barry, Civil Engineer, of Bombay.

DEATHS.

HEWETT—April 30th, at Penang, of rheumatic fever, Florence Amelia, eldest daughter of the late T. D. Hewett, Purser Indian Navy, aged 19 years.

MELLICAN—May 10th, at No. 22, New Road, Umbharkadi, Charles Edward, son of Mr. H. E. A. Mellican, aged 7 months and 8 days.

O'CONNER—May 11th, at Bombay, of heat apoplexy, Charles James O'Connor, Civil Engineer, aged 39 years.

HIGGS—May 11th, at Byculla, Mary Ann, relict of the late Mr. George A. Higgs, aged 70 years.

GEDDES—At Mhow, on the 8th instant, Amelia Jessie Marrison, dearly beloved daughter of Sergeant James Geddes, Master Tailor 3rd K. O. Hussars, aged 3 years and 8 months.

"BOMBAY GUARDIAN."

Subscriptions received from 10th to 17th May 1879.

Walter Wincler, 15th June 1879, Rs. 8; A. G. Wyatt, 15th February 1880, Rs. 7-10; J. Summers, 30th Sept. 1879, Rs. 7-10; Rev. Wm. McMordie, 31st Dec. 1879, Rs. 7-10; C. Mounet, 1st May 1880, Rs. 6; Madam Mounet, 1st May 1880, Rs. 7-10; C. Macdonald, 29th March 1880, Rs. 6; J. R. Bythell, 21st Nov. 1879, Rs. 6; Rev. F. Campbell, 30th June 1879, Rs. 3-13; Captain W. T. McLanghlin, 1st January 1880, Rs. 7-10; C. Hodgson, 10th Nov. 1879, Rs. 3-13; Rev. Edward Chester, 21st February 1880, Rs. 7-10; Rev. T. Costa, 29th July 1878, Rs. 7-10; W. Ewington, 15th May 1879, Rs. 1; G. Manson, 29th April 1880, Rs. 9-4; From A. Friend for Free distribution, Rs. 2-6.

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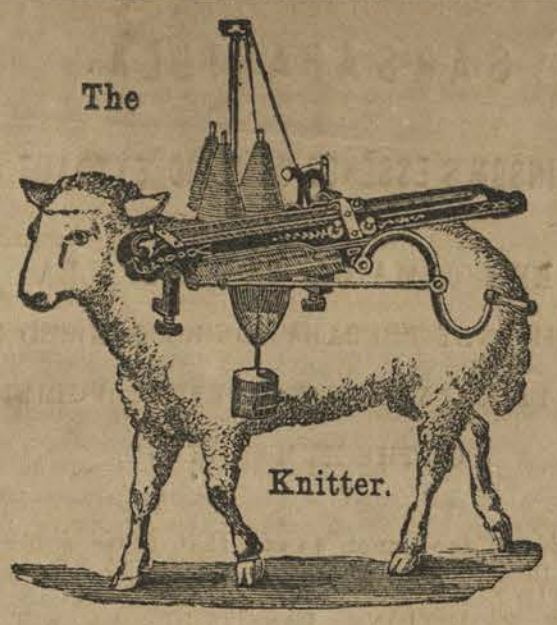

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